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WEEKLY REVIEW.

—The last home papers speak of a series of meetings on the subject of Scriptural Holiness, at Cambridge, convened by Revs. H. C. G. Moule and J. Barton. It is matter of congratulation that the attention of students at Oxford and Cambridge should be drawn to this all-important matter. A circular letter has been issued laying down fundamental principles, for the guidance of those who attend. We fear that these fundamental principles may hinder that absolute deference to the teaching of Scripture which is necessary in order that fulness of blessing may be received. We are quite in accord with the first two, which are these :—

'1) We hold as a fundamental condition to all true teaching on Christian sanctification, a thorough belief in and teaching of the supreme authority of Holy Scripture, to which all inferences from personal experience, or supposed special illuminations, must be entirely submitted.

(2) The acceptance of the believer before God, as the Law-giver and Judge, only for the atoning merits of our Lord Jesus Christ on his behalf, and not on account of any work or grace, or holy presence of Christ in him.

But a genuine faith in the atoning merits of Christ is accompanied by the fruit of the Spirit.

On the two that follow we feel constrained to make some remarks. The third is :—

(3) The existence to the very last in the believer of the "flesh," that mysterious condition of our being since the Fall, which is, in itself, "not subject to the law of God." This tendency to evil may be divinely counteracted by the indwelling Spirit, but it is not removed (Rom. viii. 7, Gal. v. 17).

If by this is meant that the believer must work out his salvation with fear and trembling, that he must always watch, realizing that if he does not the adversary will regain power over him, then we agree. But Romans 8: here quoted, teaches that the carnal mind has no place in the believer. "Ye are not in the flesh." And the passage in Galatians shows that there is such oppugnancy between the flesh and the Spirit that the one expels the other. Christians are required to be filled with the Spirit, and to be sanctified body, soul and spirit. The fourth principle is this :—

(4) The obligation on every believer to confess himself always a sinner (Ps. cxlii. 2, Luke xi. 4, 1 Cor. iv. 4, Jas. iii. 2, &c.) both in respect of falling short of the infinitely holy will of God, and in respect of positive (even if unknown) deviations from it. It follows that the believer can never for one moment, be his "consciousness" what it may, dispense with Christ's merit for him.

The implication in the last clause of this quotation is to the effect that if a believer were wholly saved from sin, he might dispense with Christ's merit for him. Now we find all the hosts of heaven, stainless as they are, commemorating no merit but Christ's. Worthy is the Lamb that was slain to receive power and riches, wisdom, strength, honour, glory, and blessing. Christ is our everlasting righteousness. Only in him the righteousness of God accrues to us. God alone has merit. If, at any time, we fail to do the will of God and sin, we are to confess it. But we are always to confess Christ, as made of God unto us all that our nature demands. Even in the days of Moses God promised to circumcise the heart of his people to love God with all their heart and soul, a state which excludes sinning. Without holiness no man shall see the Lord, and this world is the only one of which we are told where a man can be made holy.

—Dr. Anundabai Joshi, the lady who went to America to pursue medical studies, returning a couple of months ago, died on Sunday last in Poona. She has been ill ever since her arrival. Her death is a great disappointment to many who were expecting that her success would induce others to seek a similar preparation for usefulness.

—In the revised list of appointments of the M. E. Church in India, published by us last week, the following was unintentionally omitted : Editor of the *Indian Witness* : F. L. McCoy. We may add that Bro. McCoy comes among us highly commended, and we believe that there is but one opinion as to his judgment, ability and Christian spirit, among all those who have met him since his arrival. Our esteemed friend Mr. Benjamin Aitken has, we understand, relinquished his connection with the *Indian Witness*, after some years of faithful and valuable service.

—From the *Star of India*, Feb. 25th, we learn that the Rev. J. C. Lawson of the N. I. Conference, is making a very successful itinerary as regards the number of converts gathered. Mr. Lawson reports as follows, under date of Feb. 13 :—

"Praise the Lord! To-day (the Lord's Day) 26 Hindus, mostly of the Murâo and Ahir Castes, of the two villages of Goondhia and Simri received Christian baptism. Of this number 19 are men, one is a woman, and 6 are children. For the most part they live at Simri, and compose nearly the whole of that small village. We are praying for their wives and families. The Lord has given us in this village a whole family, composed of husband, wife, wife's brother, and two little children. We believe that there are still more to follow. Ask all who love the Lord to continue praying for us. This makes 24 within the last eight days. (Psalm 115 : 1)."

And on the 14th. "In the village of Simri this morning three more Hindus were baptized, making 31 in these villages within the last three days, or 39 within the last nine days in various villages. The people of Simri, where yesterday such a gracious work of the Lord took place, were very glad to see us again today, and we have left them rejoicing in Christ We leave to-morrow for the south-east. Let all continue praying."

Later accounts increase the number of baptisms to *eighty*.

—The *Subodh Patrika* says that the Children's Fete was grievously mismanaged, every thing being done for the comfort of the European children, and every thing left undone for that of the Hindoo children.

—We have a long letter from an Anglo-Indian who thinks (1) that Mr. Hamilton hit the nail upon the head when he spoke as he did about the Parsees, (2) that he (the correspondent) shows his regard for his own class by vilifying the Natives, (3) that Editors of religious papers who do not publish his diatribes are actuated by the most contemptible motives. Every candid reader of the *Guardian* knows that we are not actuated by class-feeling of any kind, and are as much interested in the real prosperity of the Eurasian as we are of the Native. Ever since we have been in the country we have had some of our warmest friends among the Eurasians. We are surprised that our correspondent should fancy he is helping any body by clamouring for the privilege of calling the Bengali a 'sneaking fellow' and the Parsee a 'grasping Shylock.' The men who are at this day most prominent in advocating the cause of Anglo-Indians, speak of the Natives in a very different way, and lose nothing by it.

—Some of our readers may be interested in the following extract from a private letter, from across the water :—

In the "*Guardian*" of November 6, first page, you state very clearly the true relation of the soul to Christ. The Methodists puzzle one with their "self-consecration." In former years, when I knew Mrs. Palmer and some of her friends, I used to make great efforts to perform this act of "consecration;" but always found that my own will was just as strong and just as wrong after the performance as before. So at last I gave myself up as a bad case, and trusted to the Great Physician, knowing that he would not take me to be with himself before he had accomplished what he wished in me.

The state of "Entire Sanctification" comes next in the Methodist programme. A little study of the Greek words translated *sanctification* and *holiness*, with the adjectives, *holy*, *sanctified*, would show that they signify a *setting apart* for God. In the Old Testament we read of "sanctified oxen." In the New Testament, all believers in Christ are "saints," that is, *holy*. When in the Scriptures the relation of the believer's soul to God [always *one*,] is presented under such a variety of aspects, with so many forms of utterance, why should we fasten upon one expression alone making it stand for all? One might as well set up as the one especial mark to be attained, the "new man;" and hope in some happy day and hour, "to be clothed" therewith, and always clothed. You say truly, "To receive Christ is to abandon self;" though one may not at first have "an adequate conception of what is involved in the act." You also say: "Faith finds its life in the atmosphere of helplessness. Self-despair and faith in Christ

are very close neighbours." I understand all that. Not a single Christian virtue can I claim as a permanent possession of my soul. But Christ *exists* for me. On another page of this "*Guardian*," among the *Selections*, are given twelve rules for retaining a state of entire sanctification. They are appalling! Surely enough to bring one down to that wholesome self-despair of which you speak. If the faith, the "close neighbour," may then enter and take possession, the twelve rules may be accepted, as fulfilling a good office.

There are Methodists and Methodists, and some understand well that consecration, to be of any value, must spring from faith. When the love of God is shed abroad in the heart and the sufficiency of the grace of Christ realized, oppressive obligations are changed into joyous privileges. The sanctified are set apart for God, (Ps. 4: 3;) they have learned that God is (so to speak) set apart for them and they live by the faith of the Son of God. The river of the water of life from the throne of God, flows through them, but its source is always manifest, and it is Christ that is glorified in them.

—In reviewing Major Churchill's excellent book "Forbidden Fruit," we expressed a desire that a supply might soon be received for India. This had been anticipated by Mr. Gladwin, who ordered a large number four weeks ago, and expects them by the first of next month. (See advertisement.)

—We have received a letter from A. F. with reference to some remarks in our issue of the 5th ult. touching the contributions of Native Christians to the Lord's cause. This letter we do not publish as it is vitiated by faulty arithmetic. The writer says:—

"Unless wages of the cultivator and labouring classes is much higher in S. India (where I have not been) it cannot be more than the average of North India. Here it cannot be more than 4 a month or Rs. 48 a year. The cultivators don't average more than 3 a month or 36 a year. Now the 50,000 N. C. families received $50,000 \times 4 = 200,000$ Rs. between them and gave for God's cause Rs. 33,000 or $16\frac{1}{2}$ per cent. Reduced to figures it is clearly shown that they have done *very* creditably—and glory be to God!"

The Rs. 200,000 above mentioned express the *monthly* income, the Rs. 33,000 the contributions *for a year*. Instead of two lakhs there are twenty-four, and the percentage is less than $1\frac{1}{2}$ per cent. It is with Native Christians very much as with European Christians, some have faith to give freely, others find excuses for giving little. We know Native Christians, living in such poverty as some Europeans would shudder at, who give regularly and *cheerfully* a full tithe of their income to the Lord's work. Others seem to think they must surround themselves with many comforts and conveniences which they find among Europeans. On the whole our Native brethren will imitate those things that are most pronounced in our own life.

—A soldier at Poona undertook to make away with himself by jumping out of an upper window, but did it with so much ostentation that his friends had time to stretch a blanket and catch him in it.

—There is an English clergyman, Canon Hole, who will not preach in any church that tolerates Evening Communion. The only occasion when our Lord himself dispensed the elements of the Lord's Supper, was an Evening Communion. Canon Hole has been trying to move Convocation to hinder clergymen from preaching in Nonconformist pulpits. Canon Wilberforce has been guilty of this act of Catholicity and Christian charity, and Canon Hole, Othello-like, is ready to cry out,

Are there no stones in heaven
But what serve for the thunder?

—The C. M. S. has followed up the Simultaneous Meetings of last February, by a similar series in London. More than one thousand meetings were held in London in the second week of February, in connection with this movement. The Rev. R. P. Ashe, lately returned from Uganda, gave a series of addresses at St. Michael, Cornhill.

—The *Indian Witness* asks:—

Are foreign lesson helps essential? It is quite certain that they are useful, very suggestive, and helpful. But are we not studying too much *about* the Bible and too little of the Bible? Is it not possible to lean on artifical legs until we lose the power of locomotion? We may read volumes about the lesson; but it is only what we "mark, learn, inwardly digest," and appropriately apply that will benefit our class. There is no possibility of evading the question that all the Christian churches of India will not consent to be three months behind the world in this matter. It may be said that this is of small importance. True, but it is important enough to shake, if not destroy, the foundation upon which the International Lesson system rests. Are we ready to do it? Is it certain that there is no one in the empire capable of preparing suitable Sunday-school helps?

We entirely agree with our contemporary that the most important thing in Sunday-school instruction is to teach the scholar how to read the Scripture. Many commentaries seem to discharge the pupil from all responsibility to interrogate the text for himself, in fact, they do all the thinking for him.

—The *India Watchman* for January, under the heading "35 Crores of Rupees wasted on Debauchees," has the following:—

£30,000 a year old England paid in ten years, for its infamous C. D. Acts. With what success? Read the result of the last seven years, after the Inquisition had been brought to its fullest perfection, and the Captain of the Woman-Watching Police reported to Parliament,—"The Acts have been fully enforced."

But £300,000 and 35 crores of rupees are very different amounts. We suppose our contemporary meant *lakhs* instead of crores. The bill is black enough, any way.

—We are very sorry that the High Court have decided that Rukhmabai, daughter of the late Dr. Sakharam Arjoon, must "return to the house of her husband" with whom she never lived and whom she never acknowledged as her husband, within a month. Of course she will not go, and the result will be, as stated by her counsel, that she will have to go to prison for six months. Where equity and law clash, equity has to give way. The dismissal of the case by Mr. Justice Pinhey, was most equitable and cheered the hearts of the friends of reform; but law comes in and reverses the condition of things. If this accomplished and estimable lady shall go to prison, it may perhaps tend to precipitate the downfall of an institution that is in many respects worse than slavery. God has given to every man and every woman the right to make their own matrimonial engagements, and in India this right is stolen from them years before they attain a marriageable age. There is in infant marriage (so called) not only a scandalous violation of justice as between man and man, but a daring act of impiety as towards God.

—We are free to confess that we believe that this terrible evil of child-marriage would be a much more manageable thing than it is, if it were not for Caste. It is this that gives it its extraordinary tenacity and paralyzes the efforts of those who profess to desire its removal. Caste takes hold of the minds of its subjects almost from their infancy and so manipulates them that it becomes almost impossible for individuals to act upon their conviction of what is right. Individuality dies out and with it independence, so that men and women become incapable of moving in any direction save that in which the Caste is moving. How many admirable assaults upon child-marriage and perpetual widowhood have we seen neutralized by Caste. We think it vain to hope that the Hindu community will effect any extensive reform in these matters, till the true nature of Caste is recognized, and its tyrannical claims disregarded.

—Miss Rainy, who left our shores last week, was the sister (not the daughter) of Dr. Rainy.

—We hear of a rising in Bulgaria, against the Regency, in the interest of Russia we suppose. It appears to have been put down.

—We learn from the *Indian War Cry* that Commissioner Tucker has taken the name of Faqir Singh.

—The Rev. Mr. Lateward, S. P. G., brought upon himself the enmity of a Native Christian who, for reasons well understood by those that know the man, was rejected by him from the Communion. The man brought a charge against Mr. Lateward, which the Magistrate refused to entertain. An order was then obtained from the High Court, requiring the Magistrate to try the case. The plaintiff urged among other things that Mr. Lateward had once been suspended for immorality. The Bishop of Bombay appeared in Court last Wednesday and testified that he had not been suspended or charged or suspected of immorality. This will give some idea of the character of the plaintiff. As the latter was not present in Court, the formal closing of the case was deferred.

—Petitions have been presented to Sir Frank Souter, C.S.I., Commissioner of Police, one from the Borah community and the other from some hundreds of European and other residents of that quarter of Bombay, asking that the prostitutes inhabiting the Cursetjee Sooklajee Street, should be removed thence. The Commissioner acknowledged that since the time when that locality was assigned to this class, it had become a much more important thoroughfare, and their presence there a much greater nuisance to the contiguous streets. He concurred in the reasons advanced by the petitioners, and promised that steps should be taken to remove the women, if not immediately without any great delay. There is now reason to hope that before many months that quarter will cease to be blighted as it has been.

—In place of the Rev. Mr. Bowser, returning to America, the Rev. H. C. Stuntz, M.A., now on his way from America and

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expected in about a week, is to be Principal of the Baldwin Schools, Bangalore.

—In view of the fact that a Romish hierarchy has been organized for India, it is well to note that Archbishop Croke is advising the Irish people to pay no taxes.

—The Rev. Mr. Clutterbuck, Wesleyan, has come out from home to labour in Bombay. He is a Chaplain for soldiers and sailors. The Rev. Messrs. Fentiman and Parson have met him here, and conducted services by way of introduction.

—The Native Christians of Tinnevelly have raised a purse of £80 for the relief of the suffering Christians of Uganda. This is a handsome contribution.

—We understand that the Rev. R. W. Hume of the American Marathi Mission, now in America, is expected to return shortly.

THE LANOWLEE CAMP-MEETING.

A new departure in the management of these meetings will take place this year in that *no collection* to defray the expenses of the meeting will be made *either before, during, or after the services.* In order to meet the necessarily large expenses connected with the Camp-meeting, a large number of *Season tickets* will be issued at the price of *three rupees each.* Each ticket will entitle the holder to *tent-room free* during the week that the meetings are in progress, April 6—12 inclusive. Children from six to twelve will receive tickets at half-price.

In case of families, where there are more than four persons, a reduction of *eight annas* will be made from the price of *each adult-ticket*, and of *four annas* from *each half-ticket. Soldiers* and *native Christians* will receive tickets *at half-price;* and *their children* between the ages of six and twelve will receive tickets *at one fourth price.*

Tickets will be given *free* to *deserving persons* who may not be able to pay for them, and who are *recommended* by some *minister of the Gospel.*

Those wishing to secure an *entire tent* can do so by addressing the General Manager—Capt. E. Lynn, Baroda——who will give all needed information.

It is expected that all persons attending will provide themselves with tickets. Each ticket must be shown to the General Manager immediately on arrival, when the holder will be assigned to a tent and his name entered on the Directory. The General Manager will have an office on the grounds where complaints can be lodged, inquiries made, letters posted, etc. etc.

Tickets can be secured from and after March 1st 1887, by addressing Capt. Lynn at Baroda, and enclosing Money Order to cover price of tickets

It is earnestly urged that our Pastors and friends will rally to our aid in this effort to put the Lanowli Camp-meeting on a *business basis.* The promoters are running great risks in adopting this course, and unless there is a generous support they will personally suffer, as *under no consideration* will any collection be taken. Let those who are able purchase a number of tickets, to be at the disposal of the General Manager for *free distribution* to those who need.

Arrangements will be made to furnish good, plain food at moderate prices; and those who wish are at liberty to make their own arrangements as in the past.

By order of the Committee.

J. E. Robinson, *President.* C. R. Thoburn, *Secretary.*

NOTICES OF BOOKS AND REPORTS.

"*Future Probation and Foreign Missions.*" By A. C. Thompson. This is the Dr. Thompson who accompanied Dr. Rufus Anderson as a deputation of the Am. Board to their Missions in India, in 1854. An article on the subject treated of in this Pamphlet will be found in our editorial columns, and it dispenses us from commenting on the pamphlet, with the views expressed in which we generally agree. We do not, however, think that a man *otherwise fitted to preach the Gospel* among the unevangelized, should be denied the privilege because of a belief that there may perhaps be another probation for the unevangelized, seeing that such a speculation would not enter into his preaching or teaching. Our own idea of fitness would emphasize some points more than this.

Minutes of the N. I. Conference of the M E. Church. Lucknow, 1887. This pamphlet contains the reports from the various stations occupied by the N. I. Conference. Turning first to the general statistics for the year ending Oct. 31, 1886, we find the following: Full members, 3,124; probationers, 3,147; total 6,271, an increase of 993 on the previous year. Adults baptized, 1103. Accessions from Islam, 30; from Hinduism, &c., 1,324; from Europeans, 29. Collected in this country, (Grants-in-aid, Fees, &c. &c) Rs. 100,000. Contributed by Native Christians, Rs. 3,796. Churches, 61, Vernacular schools for boys, 245; for girls, 168. In the boys' schools, (daily average,) 5,435 pupils; girls, 2,684. Anglo-vernacular schools, boys, 31; girls' schools, 12; in the former 2,758, in the latter 763. In the Sunday-schools, 22,061. We attach much higher importance to the day-school than to the Sunday-school. In the former the pupil receives daily instruction in the Scriptures, in the latter, once a week for an hour only, with many minutes subtracted from that. Even when there is line upon line and precept upon precept, it is a difficult thing to introduce Christian ideas or Christian convictions, in the face of the dense wall of heathenism so carefully guarded. It is well to gather in the children from the streets on Sunday, and tell them lovingly the story of the Gospel, and we cannot say whether the seed of life may or may not fall; but the week-day school has six times the probability of usefulness that the Sunday-school has. Rev. Mahbub Khan, Bilsi, says: Over twenty of our baptisms (out of 53) are the fruit of our schools." These reports indicate progress all along the line. Mr. Knowles' account of his work in the Tharu country, last March, is a conspicuous feature of this Report, but as we have already referred to it more than once, we do not now dwell upon it. It is interesting to notice that other missionaries seem to have caught the spirit of faith for immediate results, and are reaping accordingly. The column of unpaid voluntary workers has 68. The Local preachers number 119. The Rev. S. Dease, M. D., Pithoragarh, treated over 8,000 patients. We do not know if any of the Native Pastors are fully supported by their people. Mention is made at some of the charges of Rs. 4 a month contributed to the support of the Pastor. We hope to hear soon that many are fully supported by their people. We hope soon to make some extracts from this encouraging report.

We are favoured with the January number of the *Indian Evangelical Review* Its contents are as follows: 1. What Ethics shall be taught the Hindoos and Mahomedans of India; Rev. J. Nichols. 2. International Missionary Union; Rev. J. S. Chandler. 3 Oudh as a Missionary Field; Rev. B. H. Badley. 4. Hindu Sects at Benares; Rev. J. Hewlett. 5. Eclecticism, or Christ a King; Rev. A. R. Macduff. 6. Faith-Healing and other Phenomena, Rev. Dr. Buckley. 7. Santal Folk-Tales; Rev. A. Campbell. 8. Immediate Baptism; Rev. W. Hooper.—Notices of Books, Notes and Intelligence. Article 6 is the one that Dr. Buckley wrote for the *Century* and upon which we have commented. The writer of the 1st article demands that Christian Ethics be taught in the schools of India. Mr. Hewlett, (4), believes that if we are to win Benares to Christ, a study of the religious beliefs and practices and aspirations of the people is absolutely necessary. Article 5 is the one which a Native paper in the Punjaub so unsuccessfully undertook to describe. This is an admirable paper, and furnishes an excellent answer to the question, Why should we not have an eclectic religion? It may not satisfy our Brahmo friends, but to all who candidly read it, comparing its statements with Scripture, it plainly shows the incompatibility of Christianity with Eclecticism. We would like to see this paper published separately and widely disseminated. We cannot resist the inclination to transfer the conclusion of this paper to our columns.

We are favoured with: Young Women's Chr. Association Constitution & Rules; *English Opinion on India,* February, edited by Y. N. Ranade, B. A; Jubilee Thanksgiving, by Jos. Ezekiel; Cooper, Madon & Co.'s Catalogue; *India Watchman,* Feb.; *Madras Ch Miss. Record,* March; *Medical Missionary Record,* Jan.

INTERNATIONAL BIBLE STUDY.

March 6.—*Gen.* 22: 1-14 —*G. T. Gen.* 22: 8.

See last Guardian.

March 13. *Gen.* 28: 10-22. *G. T. Gen* 28: 16.

Dismissed with his father's blessing, and with a charge to seek a wife among his kindred at Padan-Aram, Jacob proceeds on his journey. He little thinks that twenty years shall pass over his head before he revisits the promised land. But God knows it, and seeks to prepare him for that long exile, by a beautiful vision and by exceeding great promises. He was spending the night in a solitary place, his head pillowed on stones. One of our most popular hymns, Nearer to Thee, is just a reproduction of this scene.

"And he dreamed and behold! a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it."

We are not to think of a wooden ladder, but rather perhaps of steps cut in a mountain-side, reaching to the skies. Angels, *i.e.*

messengers of God, were descending it with messages, or ascending it with reports of the reception given to the messages. These very words, as they stand in the Septuagint, are quoted by our Lord, with application to himself: You shall see the Son of Man, with angels ascending and descending upon him. Jesus is the Way, the Truth and the Life; because of Him, earth is and has been in communication with heaven, and the blessings of heaven are made available for people on earth. Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation? One, for instance, came to Elijah under the Juniper-tree. Twelve legions stand ready to succour the tempted. More than all, Jesus himself is with his people always, even unto the end of the world. Alexander the Great goes forth attended by his generals and princes; but he that is least in the kingdom of heaven, goes forth attended by angels, nay by the Prince of the Kings of the earth.

At the top of this flight of steps, Jehovah appeared, even He who became manifest in the Messiah in due time, repeating to Jacob the promises made to Isaac and to Abraham, 1st, concerning the land, 2nd, concerning the posterity, 3rd, its diffusion, 4th, the blessing to be thus communicated to all nations; closing with an assurance that God would not leave Jacob till he had secured to him the blessing promised to him personally. Christians too are kept by the power of God *through faith* unto salvation.

Awaking, Jacob exclaimed: "Surely, the Lord was in this place and I know it not." The seraphim assure us that the whole earth is full of his glory. I will that men pray every where, says Paul. A feeling of fear took possession of Jacob. He said, How dreadful is this place! this is none other than the house of God, the gate of heaven. So Peter, falling at Jesus' feet, said, Depart from me, a sinful man. Jacob had had a dream, but it was a dream that disclosed to him the presence, the majesty, the holiness, the power and faithfulness of God. He was enabled by it to look down the ages, even into this 19th century (37th from him) when the promised blessing is being offered to all nations, and whosoever will may enter the gates of life eternal.

Jacob set up the stones on which he had been sleeping, making of them a memorial column. He poured oil on it, and called the place Bethel, House of God, and he made a solemn vow;

"If God be with me and will keep me in the way that I go"—God had just promised it; why this "if"? "And will give me bread to eat and raiment to put on" (all this was included in the *keeping*.) "So that I come again to my Father's house in peace; then shall the Lord be my God; and this stone shall be God's house; and of all that thou wilt give me, I will surely give the tenth unto thee."

They who sit at the feet of Jesus and learn of him, are annoyed with Jacob, because of his great attention to his own needs, speaking as though his niggardly service were of great advantage to God. God shall be your God, if God makes you his care and supplies your needs. And you consider not that God himself is an infinitely greater boon than all possible gifts, and that it is an unspeakable privilege to belong to him though in the meanest and most bitter circumstances. Many who read this account are so vexed with the selfishness of Jacob, that they think amiss of God for bearing with him and giving him promises. And some weigh Esau and Jacob against each other and give the preference to Esau. But it is a great mistake to suppose that God's amicable words express his judgment of men. The Bible represents God as intervening in the affairs of men for the purpose of getting their confidence, a necessary preliminary to the work of improving their character. There is none good save One, that is, God. We have all sinned and come short of the glory of God. God receives men to his reformatory, not because they are good, but because they are bad, and his gracious words to great sinners are to get them to the reformatory.

The Bombay Guardian.

SATURDAY, MARCH 5, 1887.

FUTURE PROBATION.

With reference to the article headed "The New Theology, So-called" in the Selections of our last issue, our readers will have observed that it extends what it calls the Christian probation into the life beyond this. It does not plead for a second probation, but for the continuance after death of the probation here begun. The subjects of this are the people who have not heard of Christ in this life. Not having heard of him in this life, they must have an opportunity of hearing about him in the next world. They to whom the dispensation of the Gospel has been committed, having neglected to make it known unto some of their fellow-men, it is only fitting that these latter should hereafter have this disability made good to them. It is admitted that the Bible does not directly teach this doctrine; but what is urged is that it does not forbid this hope. What the law says, it says to them that are under the law; what the Gospel says, it says to them who are under the Gospel. Where the Gospel is promulgated, there men are brought under its responsibilities; they who reject it bring themselves under the condemnation of having rejected it. But it does not profess to inform us concerning those among whom it has not been published. It is certain that they cannot be punished for rejecting it who never heard it. We are then free to entertain the hope that the opportunity not given them here will be given them in the other world. For God willeth not that any should perish, but that all should come unto repentance.

But why is the Gospel commanded to be preached to all men? The Gospel is glad tidings of salvation; salvation is for those who are already under condemnation. All have sinned and come short of the glory of God. There is none righteous, no, not one. The Gospel is not a debt, due to men; but the unmerited offer of mercy. "The same Lord over all is rich [in mercy] unto all who call upon him." But the Apostle adds: "How shall they call on him in whom they have not believed? how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Throughout the New Testament the greatest urgency is used to bring home to those who have the Gospel the conviction that the question of life and death to the nations turns upon its present diffusion. If it were so, that the only hope for mankind were in hearing of Christ in this life, would the language used be different from that which is used?

It is then not of justice, but of mercy that the Lord of the harvest sends forth labourers into his harvest. But if provision has been made for the salvation of *all* mankind who consent to be thus saved, the same mercy that prompted the provision would prompt the despatch of messengers to notify them of it. But the slackness is not on the side of the Saviour; it is with those who should bear the message; and if they neglected it why should the unevangelized be cut off from salvation? Why should the delinquencies of those who are called Christians, cut off for ever the hope of immense multitudes, the possibility of their salvation? The only answer to this that readily suggests itself is the general tenor of Scripture language, conveying almost irresistibly to an unsophisticated mind the conclusion that the present time is the time of salvation, and the fate of every man sealed at his death. It must, however, be admitted that God has so linked the destinies of men together that the many are dependent on the few, for the temporal blessings of life, for the cure of diseases, for education, civilization, and it would only be in accordance with his plans and methods that he should let the future destiny of many depend on the present faithfulness of some.

At all events, it cannot be said that a future probation for those who die unevangelized is taught in the Bible. It is a speculation; a hope; and in all that concerns our action we need verities upon which we can undoubtedly rest. True love to our fellow-men will lead us to do our utmost, at any sacrifice, with the loss it may be of all that men think valuable, to seek from the Master the means of imparting to our fellow-men the Gospel. We repudiate with scorn the so-called charity that leads a man to settle it in his study that God is too merciful to let men perish for lack of another probation, and then go quietly on seeking his own comfort and convenience.

"I must work the works of him that sent me while it is day; the night cometh *when no man can work.*"

PERFECT IN ONE. I.

The minds of many are being stirred up in these days with regard to prophecy and its interpretation, and the tide of literature treating of the signs of the times, of the Anti-Christ, the Rapture of the Saints, the Millennium, the Second Advent, the Judgment of the Nations and cognate matters, flows as full and deep at the present time as perhaps it ever did. But we do not find that very much attention is given to a point that is made very prominent in our Lord's prayer contained in John 17, as closely connected with the final triumph of the Gospel. This prayer is offered for Christ's own, but its aim is that the world may believe in him as sent of God, "that the world may know that thou hast sent me and hast loved them as thou hast loved me." That will be a day of wonder, truly, when mankind generally, the nations, tribes and tongues of earth, shall

know Christ as the Saviour of the world, and every believer as a joint-heir with him of the love of God. That day will be introduced by the fulfilment of our Lord's prayer in behalf of his people, that they may be perfect in one, may be one in Us, embraced by the same bond of love that binds the Son of God to the Father. Before this prayer can be fulfilled it is necessary that Christians should make it their own ; Christ's aim must be their aim. But Christ's aim is their perfection ; "that they may be perfect in one, and one in us ;" perfection in union with Christ so that the world shall see them to be joint-heirs in Christ. Shall we now receive this instruction? Shall we admit that Christ knew perfectly what he was talking about when he offered up this prayer? that he is the last person to seek to inspire expectations not to be realized? We all of us profess to be aiming to bring about the great result here indicated, that the world may believe Jesus to be the Christ. Well, our Lord points out the indispensable means ; perfection in union, that is in love, binding us to him and binding us to each other.

This word *perfection* seems not to be in very good odour now-a-days. If anybody exhorts us to seek a higher life, he finds it necessary to assure us that he would not for the world have us dream of perfection. This is a rock of danger that all Christian navigators find it necessary to keep well away from. It is considered heresy to speak of getting beyond a sinning state in this life. Now if all this caution were exercised with regard to a false standard of perfection, which encourages men to think they are fully saved when they are not, it would be well. There are many false conceptions of this matter, and many have embraced them and brought reproach upon the cause of Christ. But what is the best way of dealing with these? What is is the best way of fighting perfectionism? Surely the best way is to seek the perfection which Christ indicates in his glorious prayer. The perfection of love means the extinction of self-love. It means that my brother's weal is more to me than my own. It is the very opposite of that spirit which seeks honour or attention for itself. It is the very opposite of self-complacency. I am willing to be overlooked, willing to be nobody, that I may serve the Church as Christ served it. Christian perfection is that which allows Christ to be seen in us. Our own character and individuality become diaphanous, crystalline, so that Christ can be seen through us. As God was in Christ, so that Christ could say, I can of mine own-self do nothing ; as I hear, I judge ; no man can come to me, except the Father who hath sent me, draw him ; thus the believer is to abide in Christ, and all his powers be for Christ.

If nothing that defileth shall enter heaven, and if between this world and heaven there is no intermediate region where our sins can be purged away, it follows that if we are ever delivered from sin, it must be in this life. It also follows that instead of its being heresy to say that men may be delivered from sin in this world, it is heresy to say that we may not be. And they are not furthering the Gospel of Christ who discountenance the expectation of such deliverance.

Paul says : "Christ in you, the hope of glory : whom we preach, warning every man and teaching every man in all wisdom ; *that we may present every man perfect in Christ Jesus :* wherennto I also labour, striving according to his working who worketh in me mightily." Paul's aim was to present every man perfect in Christ Jesus ; and every true pastor must have the same aim.

One reason why a strong prejudice exists against the doctrine of Christian perfection, is that it is misunderstood, not to say misrepresented.

A man is drowning. You, at the last moment, succeed in laying hold upon him and snatching him from a watery grave. He is insensible, but you labour with him till he gives signs of consciousness ; you continue your efforts till he eats and drinks. He still feels the effect of his prolonged immersion, and weeks go by before he is fully himself again. He is now fully saved from drowning ; he is perfect, as regards the injury experienced ; but that does not mean that he is in all senses perfect. A man may be perfectly cured of the opium-habit, but may yet have many things to learn. Jesus Christ came to save his people from their sins. We are told that he is perfect as a Saviour ; that is, he perfectly saves from sin those who fully entrust themselves to him. The perfection of a Physician is in the perfection of his healing ; the perfection of a Watchmaker is in the perfect time kept by his watches ; and the perfection of a Saviour is in the perfect measure in which he saves. The perfection of a vine is showed by the beautiful clusters that load its branches. Imagine the branches agreeing among themselves to exhibit no such fruit, lest people should praise them ; apart from the vine they can do nothing ; the vine is glorified in them or disgraced in them, as they bring forth or do not bring forth fruit And Christ is glorified or disgraced in his people, as they bring forth fruit or fail to do so.

THANKSGIVING FOR REIGNING POWER.

CONFERENCE SERMON.

[*Delivered at Madras, February, 4th, by Rev. J. M. Thoburn, Jr.*]

Subject : THANKSGIVING FOR REIGNING POWER

"*We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because Thou hast taken to Thee Thy great power, and hast reigned.*"—Rev. 11 : 17.

Like a prophecy, born out of due season, these words were given to earth. They came from heaven, by the way of Patmos. The four and twenty elders, before the throne of God, representing the church militant, give thanks to Him who sits thereon, because of His power and regal authority. The end is seen by them from the beginning ; the shout of victory is given before the battle is fought. We must not wonder at this, because the weakest faith becomes bold in its anticipations, when it confides in an omnipotent power. These are glad notes of victory, brought to mortal ears by inspired revelation. They have been to the Christian warrior, the stay of his hands when they were heavy, even as Aaron and Hur held up the hands of Moses. There is a sublime faith in these words which we would do well to imitate. It is not going ahead too fast, to thank God for the victory which is yet to be declared. We all believe in the air and sunshine of to-morrow ; but we have neither breathed the one, nor seen the other. If we live, they are so surely to be given, that it would not be improper to thank the Giver to-day for them. Every day, we thank God for heaven. We have never been there, but we are going there some time. We are sure of it. And so do we give thanks to God for His power ; the power which is, and was, and is to be. It would not be true gratitude to recognize past displays of power, and then doubt the future possibilities of the same omnipotence. It does not honour God to believe that He raised Jesus from the grave, and then refuse to believe in His power to resuscitate your mortal body. Already we have the victory over death and the grave. It is perfectly right for the Christian church to praise and thank God for the power of the resurrection. It is more than a mere anticipation of hope ; it is one of the certainties of an Almighty God. If, therefore, we recognize God's power in one instance, then let us be as free to do so in all things. Just as surely as the dead shall hear His voice, and come forth, so shall all the living bow the knee, and confess Him "King of kings, and Lord of lords."

Faith finds much encouragement in studying God's power in its past manifestations. What a record is before us? How can any one doubt that the Christian is on the winning side ; or, that He who is for us, is more than all who can be against us? If it be true that "what man has done, man can do," then may we also say in greater confidence, what God has done, God can do. All we know of God's power, is what we can read in the world's history of six thousand years. But away back in the unwritten apocalypse of Genesis ; before the birth of creation ; before the gathering together of Cosmos, dwelt power. Before matter, was mind, and the mind was with God, and the mind was God. It was His power which made His ideas so fruitful ; His thoughts are the springs of His power. He thought of a universe, and it sprang into existence ; He loved a fallen race, and it was redeemed. His power is the basis of all things. He is the great First Cause, who is the vigour of all second causes. It is His power "which keeps the sun and moon in repair," and brings the seasons around in time. In a word. God has power proportionate to His thoughts. It is His peculiar belonging. Man may secure the right to some new application of power, but he cannot patent the power itself, it is God's. The words of Jesus to Pilate, have a wide and significant application. "*Thou couldest have no power at all * * except it were given thee from above.*" And the Psalmist felt this when he wrote, "*God hath spoken once, twice have I heard this, that power belongeth unto God*" In Chronicles 1, 29 : 11, we read, "*Thine, O Lord, is the greatness, and the power.*" Job exclaims, "*But the thunders of His power who can withstand?*" And Jeremiah declares "*He hath made the earth by His power.*" Indeed the Bible is a memorabilia of omnipotence.

The power of God is multiform ; but after all, there is only one power. God has not a small power, and a great power ; a power for creation, and another one for redemption. His is all power. He can create a world, or a snow flake ; and so far as men are concerned, it takes just as much power to do the one as the other, they can do neither. The power that shakes and cracks the earth, in the terror-bringing earthquake, is the same power that draws the tiny sprout up through the resisting soil, where you deposited the flower-seed. God has always manifested His power in many ways. Beginning with our earliest record of Him, He takes His great power as Creator to Himself, and reigns. Adam probably heard the story of creation with a directness, not granted to Moses, and had Adam not betrayed his trust, he might have been the fortunate discoverer of sources of information, and

displays of power, which have not yet been revealed to the world. But he sinned. And just as one little grain of dust may impede the movements of a watch, no matter how powerful the spring may be, so sin hindered the power of God.

"Earth felt the wound, and
Nature from her seat
Sighing through all her works
Gave signs of woe, That all was lost."

Not that sin was mightier than power divine, but that its guilt prevented its legal manifestation any further in that direction. Had God been like His creatures, He would have hurried off to some other planet or people, leaving Adam and his posterity to work out their own destruction; but the baffled power was not defeated. It immediately sought another application of itself. Love opened her doorway, simultaneously with the rising up of justice to condemn. God's power entered that open door, and justice acquiesced. What more need I say? Is not the "old, old story," better known than any other? It is the thread of gold which runs through the entire Bible. Read the first chapter of Genesis, and marvel at the power, if you will, but turn through the succeeding chapters, and stay not your search until Revelations close. Oh, how precious and comforting are the displays of power! All the way through it is the greater power of redemption. Yonder, are the stars of heaven.

"Forever singing as they shine
The hand that made us is divine."

Here, are redeemed souls, some day to shine as the stars of the firmament, singing too, *Unto Him who loved us, and washed us from our sins in His own blood.* It is all one united choral ascription to God's power. This is the world He so loved. It was here that He walked as Creator and Saviour.

So far as we are concerned personally, God's great power, is His power in the redemption. This He has taken to Himself, and has reigned. All the displays of divine power in this world, in matter or mind, are commingled with the power of the cross. It is *by His stripes we are healed* Literally speaking, the healing processes are going on without any cessation. His judgments are all tempered with mercy; His rulings are mirrored in love, and whatsoever He doeth is good. Christianity has never had other than a theoretical condemnation. Facts and realities have always been her allies. The dark clouds which have sometimes obscured the horizon have declared the presence of the sun, as strikingly as they have hindered it from shining. The grave of Jesus is an illustration of this. It was not a dethronement, it was simply one of the hiding-places of God's power. Heaven and earth are as full of these secret places of the most High, as they are full of His glory. Yonder aronnd Mount Sinai, a thick cloud gathers. No light illuminates the plain beneath. The darkness becomes more dense, when suddenly there is a flash, and the vivid lightning springs from the cloudy ambuscade. After all, that cloud was but the hiding of His power. Oh, how often do appearances fill our hearts with uneasy apprehensions! All the world is opposed to Christ, and not one is found to take up His praise, when lo, in a twinkling, the lurking power is discovered! There have been such hours in the checkered history of the Church, from the very first till now. That was a dark and momentous time, when a cruel Roman Emperor, and an excited people, declared that Christianity must be destroyed; but the echo of the edict had scarcely died away, before Constantine rises up from the people, with a cross in his hand, and announces that by that sign he would conquer. Queen Mary lit the fires of persecution, and inaugurated a reign of blood; Cranmer, and many like him, true to God, went to the stake; but in the darkest hour, when all seemed lost, Mary was swept from the throne and another put in her place, who quenched the Martyr's fires and stopped the persecution of the people of God. Twenty-one years ago, when the news of President Lincoln's assassination was heard in New York city, the people were well-nigh frantic with rage and grief. The thronging multitude which surged through the streets soon became a riot. One man was unfortunately heard to say, "Lincoln ought to have been shot long ago." Almost instantly that man was a bleeding corpse in the gutter. Another man sympathized with him, and a noose was let down from an overhanging window, and quicker than I am telling it, he was strung up. It was an awful moment. Police and military were powerless before such a mob Just at that instant a man stepped out upon a balcony, and with a small flag, beckoned to the crowd. Ten thousand faces were upturned in a moment. And then in the stillness of the crisis, taking advantage of the hesitation of the people whose steps had been arrested an instant, a right arm was lifted skyward, and a voice clear and steady, loud and distinct, spoke out. "Fellow citizens! *Clouds and darkness are round about Him! His pavilion is dark waters and thick clouds of the skies! Justice and judgment are the habitation of His throne! Mercy and truth shall go before His face!* Fellow citizens—God reigns, and the Government at Washington still lives! The effect was tremendous, The crowd stood riveted to the ground in awe, gazing at the motionless orator, and thinking of God and the security of the Government in that hour. In church and state, how manifest has been the sway of the omnipotent! "It is only the King's ministers that are changed in the universal Government of the nations. The King never dies! God has reigned! God reigns now! God will reign! His reigning power will never be laid aside. All the world will yet see His greatness, and praise Him. His reigning power is gradually working out His designs, oftentimes unbeknown to the very watchers. A hospital is erected in Constantinople. There is a crescent over it, but above the crescent, unseen by Mussulman eyes, is a cross. That house of mercy is but the hiding of His power! England paid 20 millions sterling, and America thousands of lives, to free the down-trodden slave. *Say ye among the people God reigneth! The two foremost of Earth's nations, have touched their last slave.* Woman is slowly lifting her head from the dust, and is peeping out from behind the Zenana screens, and in the radiance which beams on each dusky face may be seen the halo of that Great Light which hath shined into our hearts. God reigns! well may the heavens rejoice, and the sea roar. Let redeemed humanity give Him thanks!

A little more than one year ago, we who were in Bengal, were shaken by the earthquake. Men were amazed at such power. It came and went, and now we have in memory's safe-keeping, the never-to-be-forgotten recollection of omnipotence. But everyday there are displays of power just as astonishing; yet in our blindness, we do not see them; in our unbelief, we do not feel them. There is a tear drop. An unseen arrow has entered the heart—a guilty soul feels the wrong of sinning against a God of love. Blessed fount of penitence—the hand of God smote the rock-like heart ere thy waters gushed forth! A poor drunkard is saved from the hell which yawned before him. New appetites supplant the old ones; no longer a reeling sot; but a man of respectability. It is the power of God, and God reigns! *oh, sin where is thy victory?* Thy mighty power hath been vanquished, and the mightier power of a redeeming God is the conqueror!

When Jesus told His disciples that they should receive power after that the Holy Ghost was come upon them, He promised them the power of God which he had, for their possession. With that power, the works He had done they were to do, and even greater works. *Pentecost came!* Oh, blessed gift of power, it has been brooding over the face of the moral universe ever since, just as it did in the Genesis when matter took fashion and form. Look at the influence which goes out from the holy man. Mark the effect of the preached word by the anointed minister. During the past year, there have been seventy converts in Asia for every missionary. No one can confute the moral omnipotence with which God invests His followers. There is no limit to the Pentecostal equipment but human need. We have no more reason for bemoaning the incompleteness of this age, regarding its spiritual power than we have regarding its physical power. God's power in human lives is a divine energy—an enthusiasm of spirit, which is both tireless and indomitable. The day of Pentecost was as much a prophecy, as it was a fulfillment of promise. God reigns in that mysterious tongue of fire; His followers have His power. *We give thee thanks, O Lord God Almighty, which art, and wast, and art to come.* And why do we thank Him? because of His reigning power. God reigns! therefore, be ye thankful!

What a wonderful theme thanksgiving is! How significant and suggestive!

"I look along the past, and gather themes
For praise to Thee my ever-gracious God
It is a past of mercy, and it teems
With power at each step along the road."

Yet what a thankless race we are? It seems too sad to believe, but there are really multitudes to-day, whose souls are as barren of praise, as the desert is of springs of water. They tell us of a world that is growing worse; of an indifferent God; of a neglected race of mortals. For all which they have had given them, not one "thank you!" has ever escaped their lips. As I have already said, God's power touches us in some way every moment, and unless we give Him thanks, we not only dishonour Him, but we also fail to get all the good which otherwise we might possess.

ILLUSTRATION: If you look at an object through a microscope, you get a more perfect view of it. A humble piece of moss becomes a graceful tree; a little grain of sand swells into a mass of rock. Now the giving of thanks is the microscope by which the soul gets its eye of faith on the blessings of God. If you thank God for saving your soul, you will get a greater idea of God's power than by reading the story of creation. A thankful man is ready to appreciate the power of God, as the spiritual ingrate cannot. Oh, how much there is in that Bible exhortation, "Be ye thankful!"

ILLUSTRATION: A minister was passing a humble cottage by the road-side one day, and was attracted to the door by a voice at prayer. The house was the lonely dwelling of a man who was childless, old and poor. The ministerial stranger drawing near enough to hear, made out these words, "This and Jesus Christ too," and the expression was repeated over and over. Hearing this, the minister became curious to know what it was that was calling forth such fervent praise and gratitude. And so he looked in the patched and broken window, and there seated by a rude table was the aged man giving thanks for some crusts of bread and a cup of water, "This and Jesus Christ too." Such gratitude on earth merits approval in heaven. Are you thankful? There is a constant temptation to forget all His benefits, instead of remembering them. "Satan would have us write the misfortunes of life in marble, and the blessings of life in the dust." But such a nature is unworthy to be called Christian who heeds words so foolish withal so unwise. We are the successors of those whose lives are written in the history of the Bible, and from David to

his Greater Son, nothing is more conspicuous than the giving of thanks. Are these lives of ours in harmony with that psalm of praise which breathes so fervently through all the scriptures? We are the recruits for that heavenly host, whose song, through the eternity of the past, has been one long, sweet outburst of melody, to Him, to whom belongeth dominion and power. Are your souls in tune for heaven?

"Oh, that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

We give him thanks because He has taken to Him His great power and has reigned. This is a year of Jubilee, in every land where floats the Briton's flag. Her gracious majesty, Victoria, has been a queen for fifty years. May God bless her with length of years, and multiplied peace and prosperity! I am sure I voice the prayer of the sixty millions of my countrymen. Praise and thanksgiving for her long and honourable reign will be the end of every celebration this year. But Victoria has not reigned more than the God, whose guidance she so earnestly sought, when first she raised the sceptre. God has reigned over Britannia during this half century, and may we not say, "Behold what God hath wrought!" what power; what majesty; what rule and sway! Are they not all His? Yea, and we give Thee thanks for Thy reigning power!

As missionary ambassadors of the cross, let us thank God, that India is a part of the inheritance of Christ. In this land of neglected superstitions and idolatry, God has taken to Him His great power and has reigned.

"His saints in all this glorious war,
Shall conquer, though they die:
They see the triumph from afar,
By faith they bring it nigh."

The reign of power has been inaugurated and the prophetic day will yet dawn, when from the Northern border of Hindustan, where proud Himalaya's snows glitter in the purest sunlight, to the sea-girt southern line, where

—"Spicy breezes
Blow soft o'er Ceylon's isle;"

And from the home of Confucius in the East, where already thousands have found Jesus, away to the far-off ocean where the western waters lave the shore of the land whose name they bear, India's millions will

"Bring forth the Royal Diadem,
And Crown him Lord of all."

May God bless India, and give to her the glory of Lebanon and the excellency of Sharon and Carmel, and may her benighted sons and daughters see the glory of the Lord and the excellency of our God! *Amen.*

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—There are certain subjects vitally connected with the Christian life on which the religious literature of the day is generally silent. Sensitive souls would be much more helped on their way if these were oftener treated of. Reading in Wesley's Sermons I recently came across three of his addresses on "Wandering Thoughts," "Satan's Devices," and "In Heaviness through Manifold Temptations," which would be of great service to some of God's children hungering and thirsting after righteousness, who still need further light on points that are not often ventilated. For instance taking up the text "Bringing into captivity every thought to the obedience of Christ," the preacher expatiates on the following questions:—

I. What are the several sorts of Wandering Thoughts?

II. What are the general occasions of them?

III. Which of them are sinful and which not?

IV. Which of them may we expect and pray to be delivered from?

The limits of your paper preclude copious transcripts but an extract from the well considered writings of so safe an authority as the author already named would be found to be suggestive at least and serve probably to direct attention to the full text of the originals.

As regards thoughts in which *the heart does not wander from God*, but the understanding wanders from the particular point it had in view, Mr. Wesley says these are:—

"No more sinful than the motion of the blood in our veins or of the spirits in our brain. If they arise from an infirm constitution, or from some accidental weakness or distemper they are as innocent as it is to have a weak constitution or a distempered body. And surely no one doubts but a bad state of nerves, a fever of any kind, and either a transient or a lasting delirium, may consist with perfect innocence. And if they arise in a soul which is united to a healthful body, either from the natural union between the body and soul, or from any of ten thousand changes, which may occur in the organs of the body, that minister to thought: in any of these cases they are as perfectly innocent as the causes from which they spring And so they are when they spring from the casual involuntary affections of our ideas."

* * * *

"None of these wandering thoughts (whatever unwary persons have affirmed, thereby grieving whom the Lord had not grieved) are inconsistent with perfect love. Indeed if they were, then not only sharp pain, but sleep itself would be inconsistent with it: sharp pain; for whenever this supervenes, whatever we were before thinking of, it will interrupt our thinking, and of course draw our thoughts into another channel; yea and sleep itself, as it is a state of insensibility and stupidity; and such as is generally mixed with thoughts wandering over the earth, loose, wild and incoherent. Yet certainly these are consistent with perfect love; so then are all wandering thoughts of this kind."

* * * *

"Will not the case be the same with regard to those thoughts which necessarily arise from violent pain? They will, more or less, continue while that pain continues, by the inviolable order of nature. This order likewise will obtain where the thoughts are disturbed, broken or interrupted by any defect of the apprehension judgment or imagination flowing from the natural constitution of the body. And how many interruptions may spring from the unaccountable and unvoluntary association of our ideas?"

Yours respectfully,
W. A. E. B.

A WORTHY CAUSE—JUBILEE SCHOLARSHIPS.

SIR,—As stated in a recent *Bombay Guardian Supplement*, we are trying to raise Rs. 3,000 to endow three perpetual scholarships in the Centennial High School at Lucknow, to be known as the "Queen's Jubilee Scholarships," for the present at least one scholarship to be given to a Hindu, one to a Mahomedan and one to a Native Christian student. The project is meeting with universal favour. Thus far Rs. 638 have been secured, and we confidently expect the balance. There are scores of Christian people who will be glad to help in a cause so worthy, especially when they know that the sum desired (Rs. 3,000) is to be put in the bank and only the interest is to be used, the principal remaining intact. It is certainly a blessed work to assist poor young men to an education, especially in a Christian school where constant attention is given to religious instruction.

Among those who have kindly assisted thus far are the following: Rev. T. Craven, Rs. 50; F. T. Barlow, Esq., Calcutta, Rs. 50; H. Conder, Esq., Bombay, Rs. 25; H. Pearse, Esq., Bombay, (in the name of his children at home) Rs. 40; Rev. J. H. Schively, Rs. 20; Miss Ninde, Rs. 10; Rev. C. P. Hard, Rs. 10; Rev. D. O Fox, Rs. 10; Mrs. J. E. Addis (who went to Burmah as a missionary in Judson's days) Rs. 10; Vepery M. E. Sunday-School, Madras, Rs. 10; Fort M. E. Sunday School, Bombay, Rs. 10; Native Church, Puori, Rs. 13.

Other amounts have been promised; and judging from the prompt responses received during the month of February we hope the desired sum will soon be secured. This will be a monument "more durable than brass," and the happy results will be seen in long years to come.

The Centennial School is prospering. Among recent visitors, we may mention the Earl and Countess of Aberdeen, accompanied by Captain St. Clair: the party was highly pleased with the school. Recent changes in the schools of Lucknow indicate that our institution will ere long have a much larger attendance than heretofore and the question of a larger building will soon be forced upon us.

There are doubtless many who read the *Guardian* who would gladly help in establishing these scholarship. The shares are ten rupees each. Missionaries and laymen, boys and girls, local missionary societies, day-schools and Sunday-schools, all are requested to lend a helping hand in this good work. Remittances may be sent to Rev. B. H. Badley, Lucknow.

B. H. B.

DEAR SIR,—Have I the right idea of the lesson taught in the washing of the disciples' feet by our Lord? I do not mean ALL the lessons taught but the one which is given here, is it a legitimate conclusion to draw?

The believer whose bath and cleansing has been accomplished, through the instrumentality of the precious blood of Christ, is still upon the earth and meets its defilements every day. We are dependent on each other for help out of these bad habits which cling to us like dust and dirt to the feet. If in true good feeling and love we mutually admonish and help each other to get clear of faults, then we have done what our Lord told us to do. You say to me, "Brother, your feet are dirty let me help you wash them. I of course must not feel insulted or even in the slightest degree piqued by the reminder but patiently accept your good offices. Of course you know that I will do the same for you and so will not be too hard upon me in calling attention to dirty feet. Now are we not taught to criticise for his good, our brother when alone in his company and invite equally frank and wholesome criticisms from him? Instead of this, we are constantly attempting the impossible task of washing a third party's feet at a distance. When we ought to be anxiously and prayerfully helping each other to reform by telling each other his faults, we are off in the forbidden field of judging our brethren who are not present and so unbenefitted by us.

Let me urge this view of the matter very strongly. When opportunity offers if two of us are together, let us be frank to admit our faults and faithful to remind the brother of his. Such a course would, I believe, be imitating the example of Christ in washing each other's feet.

C.

HOLINESS BOOK REPOSITORY.

DEAR BROTHER,—In compliance with the wish of several friends, I have taken over a part of the stock of the "Willard Tract Repository" recently suspended. The works of Dr. and Mrs. Palmer, Dr. Steele, Bishop Taylor, Wesley, McDonald, Inskip, Watson, Hopkins, Hughes, Mark Guy Pearse, &c., are in stock. All of the publications of the Willard Tract Repository can be ordered through us. Lists will be sent on application.

As Miss Millett has given up the Tract Repository to engage in evangelistic work, there is an urgent need of a lady to take up the work of selling these valuable books. Here is a mission to engage the heart and hand of one who longs to be useful. I shall be glad to correspond with any one who would take up this work.

W. J. GLADWIN.

BOOKS WORTH READING.

SIR,—In days of yore many books were written from a kind of holy inspiration. They came from the writer's *heart*, and were given to others to do them good.

In the present day most books are simply commodities of *trade*. The product of the head, and made *for sale*, and like other mercantile articles, are made to suit the tastes of fastidious readers.

One of the greatest helps to progress in God-life is *good* reading, and next to the oracles of God may be classed the compositions of truly godly men. But even these greatly differ, and it is well to know those productions which excels. When one gets on the eve of life and can almost discern the "Beautiful City." from Bunyan's "delectable mountains," one cares less and less for scientific and secular reading. The soul wants *bread*, which is found at times widely spread in *devotional* books; and I write this to say that one of the most helpful little books I have read for a long time is "THOMAS ADAM'S PRIVATE THOUGHTS ON RELIGION."

The whole book sparkles with gems of wisdom, and is a rich treasury of divine truth, and especially to the ivth, vith, viiith, and ixth chapters. I think when Christians have found precious soul-food in good books they should tell others that they also may profit, and that is why I have written this.

Ooty. THOMAS EVANS.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-30 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p m. Prayer meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

A REQUEST.

THE Central Conference of the Methodist Episcopal Conferences in India voted, Feb. 19, 1887, its advice that persons should not come from America expecting to be employed in our work, without appointment by Bishop Harris or the recommendation of the Woman's Foreign Missionary Society.

C. P. HARD,
Secretary.
(Address, Ajmere, Rajputana.)

THE SCRIPTURE UNION MEETING at the Lodge Girgaum, is unavoidably postponed till next Saturday, 6th March, on which day it will be held, (God willing,) at 5 o'clock and all the members are earnestly invited to come and bring others with them.

THE Song Service "Eva," *illustrated with dissolving views*, will be rendered at the Fort Methodist Episcopal Church in Apollo Street, next Tuesday evening, at 8 o'clock. Admission, *One Rupee*. Children, *half-price*. Proceeds in aid of Building Fund.

HEREAFTER the address of the Rev. C. R. Thoburn will be *Temperance Hall, Colaba*, in place of Apollo Street as hitherto.

BISHOP NINDE will deliver an address at Mazagon, Wednesday next, at 7-45 p. m.—The members of the M. E. Churches in Bombay (English and Native) are invited to meet Bishop Ninde in Grant Road Church on Thursday, 7 30 p. m

WESLEYAN METHODIST SERVICES.

Sunday, March 6.

Young Men's Christian Association, Apollo Bunder, 6 p. m.—Rev. G. W. Clutterback.

Wesleyan Methodist Chapel, Parel Road, Byculla, 6 p.m.—Rev. A. Fentiman.

THE Rev. G. K. Gilder, Kurrachee, will be much obliged for a copy of Minutes S. I. Conference for 1878, if any one has a spare copy.

Epitome of News.

SATURDAY, FEBRUARY 26.

—The next time we have anarchists (says a Chicago paper) or others in troublesome array, let the fire department be called out and have the hose turned on them. The object of dispersing the mob would be attained without any injury to life and limb, and a serious matter might be given an aspect so grotesquely humorous that the mouthing and threatening crowd would be made contemptible instead of dangerous. These anarchists and socialists who are blathering about Gatling guns and the like, need have no other force sent against them than water. But there is something more than a disagreeable wetting within the province of a stream of water thrown by a fire engine. It never misses fire, it may be quickly turned in any desired direction, it is comprehensive in its attention, and it has a force of propulsion equal to knocking a man twenty feet from where he stands. In short, one stream from a Silsby can do more execution in the same length of time than the clubs of a hundred policemen, and without any of the brutality that attends even a necessary clubbing.

—Niagara Falls; Jan. 14: More than 223,000 cubic yards of limestone and slate-rock fell out of the river bank near the Horse Shoe fall, on the Canada side, yesterday. The crash was heard and felt for miles around. The break has considerably changed the appearance of the bank and now a dark chasm can be seen behind the falls from the bank above. All this rock, 60 feet wide by more than 100 long and 170 deep, parted from the main rock, leaving a perpendicular wall. The tremendous weight of ice that has accumulated in the past three weeks, with the steady frosty weather and low water, was the cause of the break.

—From a Lecture on Kattywar, by Mr. Justice Jardine: An instance of *sati* occurred in the Gaekwar's country in 1853. Twenty years before that the people of Idur in Gujerat assembled to witness the burning of seven queens, two concubines and five women servants of the deceased Raja. What happened is thus stated by the Bombay Government to the Court of Directors:—"They were taken down with the corpse and burnt with it before the whole assembled population of Idur, the ministers and every person of authority aiding in the horrid ceremony. Nor was any effort made by a single person connected with the Raja's family, or having any influence at Idur, to dissuade any of the parties from taking this fatal step. It is stated by Mr. Erskine, the Political Agent, that one of the ranees was several months advanced in pregnancy, and another who throughout showed a disinclination to the sacrifice had never cohabited with the Raja. The eldest in years who was second in rank, was aged sixty, and the youngest, to whom the Raja had only been married *nineteen months*, was *only 20 years* of age. *Notwithstanding the religious prejudices* of the people, an universal feeling of horror and disgust is said to prevail against the principal actors in this atrocity, and it is the general belief that if proper means had been taken there would not have been more than three lives sacrificed. It is related by an eye-witness that, just before the lighting of the pile, the eldest ranee addressed the ministers, saying, that she herself had all along resolved upon immolating herself, and that no expostulations would have any effect upon her, but that it was strange that she had not heard a word of dissuasion or compassion expressed by any one, and she concluded by desiring them to go and live on the plunder they were saving to themselves by the destruction of the Chief's whole family." If my recollection is not at fault, the Political Agent rode in to Idur just one day too late; he did not hear of the intention in time. The above relation combines some of the most awful incidents of tragedy: the horrors are only exceeded by the Spanish Inquisition which burnt women against their will. Now if you multiply this incident by the number of collections of old stones with women's arms engraved, which you may see in Kattywar, you will get some notion of the evil which, in 1832, Lord William Bentinck began to suppress.

—*Times of India*; Lahore: Private McLoughlin, Highland Light Infantry, committed suicide by hanging himself at Umballa on the night of Monday last while a patient in hospital.

—Mr. F. A. Little says he has been misreported in the Carroll case. He reports himself to this effect: If Carroll was sane, the fact that he had been flogged in jail for writing a letter to the lady whom he assaulted, and the fact that his friends were unwilling to stand security for him, were sufficient to show that it would not be safe to set him at large on his own recognizance.

—*Times of India*: The Bishop of Bombay laid

the foundation-stone of the new Trinity Church yesterday evening, in the compound of the Indo-British Institution, in the presence of a large congregation, amongst whom was his Excellency the Governor.—The new edifice will be 71 feet long and 38 feet wide, and will, when completed, afford accommodation for 200 persons. It will consist of a nave 44 feet long by 34 feet in width, a chancel 34 feet by 13 feet, and a semicircular apsis 20 feet by 10 feet. The choir will be placed in the chancel, and the vestry, a small apartment 11 feet by 9½ feet, will be at the south-east corner. The building will be constructed of Porebunder stone, at a cost of about Rs. 33,000.

—*Bombay Gazette;* Madras, 25: The Hon. Mr. P. O'Sulivan, for nine years Advocate General of Madras, died of Bright's disease today, aged 53 years.

Monday, February 28.

—*Bombay Gazette:* A step has been taken in a direction which we indicated recently when speaking of the growth of Bombay and the necessity of finding means for turning to account the somewhat restricted area of the island on which it stands. Government is organising a committee composed of engineers and men otherwise qualified to enquire into the matter, to ascertain what would be the best method of dealing with the problem, how best to secure the development of the city, and the housing of those who are drawn to it by the prospect of employment or of profit.

—The French Government has, we learn agreed to give a guarantee for a capital of a million sterling for a telegraphic cable connecting France with Madagascar.

—Complaints are already made in Calcutta that the prisoners released on Jubilee day are returning to their evil ways. Some indeed started picking pockets almost on the spot, and were soon safe back again in jail.

—*Times of India;* Indore, 27: The civil suit which was brought by the late Maharaja Holkar against Subkeran Buldeo, claiming Rs. 2,60,000, and which created a great sensation in the mercantile community, has been decided by the Suddur Court in favour of the banker, who is allowed costs amounting to Rs. 8,000 out of Rs. 50,000, he was claiming for damages. All are to be congratulated on this happy termination. The defendant was represented by Rao Saheb Mandlik and Messrs. Athalay and Khory.

At a European general court-martial held at Ahmedabad on Monday, the 7th ult, Private George Allen, 2nd Battalion East Yorkshire Regiment, was charged with having, at Rajkote, on the 11th December, murdered one Essa Tyeb, a native cultivator at that station. The Court found that the prisoner was not guilty of murder, but was guilty of manslaughter and sentenced him to be imprisoned with hard labour for two years. His Royal Highness the Commander-in-Chief confirmed the finding and sentence, and directed that the imprisonment should not take place in the United Kingdom.

Tuesday, March 1.

—The Home papers report a singular incident in connection with the loss of the *Kapunda*, which should be of interest to the Psychical Research Society. A young woman named Louisa Benn, living with her mother in Queen-street, Wednesbury, had, much against the wish of her friends, decided to go to Australia, and had joined the *Kapunda* at Plymouth. Meanwhile her mother had suffered most distressing fears and forebodings. She had in imagination continually seen the *Kapunda* strike a huge rock in mid-ocean and sink, and had heard shrieks of despairing men and women. Life, under these circumstances, became almost insupportable. A few hours before the *Kapunda* sailed, she fancied she heard her daughter shrieking "Oh, mother!" and then she telegraphed for the girl's return. The latter was on board, and the doctor advised her to remain; but, taking the advice of another officer, she left the ship, abandoning her luggage, which could not be got at, and returned home. Until news of the disaster arrived, she constantly lamented that she had not proceeded on her voyage, but now her remarkable escape is regarded as matter for thankfulness.

—The Tichborne claimant has at last reached the lowest level of his fortunes. All other means of getting a livelihood having failed him he is now travelling the United States in a museum caravan, in company with a bearded lady, a fat woman, and an assortment of giants and dwarfs.

—A terrible accident occurred at two o'clock on Saturday morning Feb. 5, on the Vermont Central Railway to the Boston and Montreal express. Part of a train fell over a bridge upon the ice of a river, and, the carriages catching fire, the imprisoned passengers were burned to death. The train was an excursion express which left Boston late on Friday night for Montreal, carrying a large number of excursionists—about 125, it is believed—bound for the ice carnival on the St. Lawrence; but until the tickets have been examined, the precise number cannot be ascertained. The accident occurred were the railway crosses a wooden bridge 650 ft long, spanning the White River, which divides Vermont State from New Hampshire. The speed observed on approaching the bridge over the White River, four miles to the north, was being reduced to fifteen miles per hour, when a rail broke about 500 ft. from the bridge after several coaches had passed over the rail, and when the engine was 100 ft. from the bridge.

—*Overland Mail:* Mrs. Henry Wood, the well-known author of "East Lynne," died of bronchitis yesterday. Mrs. Wood, whose maiden name was Price, was born at Worcester, where the scene of many of her stories was laid. Her first essay in fiction appeared in the pages of *Bentley*, in the form of a short story. In 1860 she wrote "Danesbury House," for which she was awarded the prize of 100*l*, offered by the Scottish Temperance League for the best story illustrative of the good effects of temperance. "East Lynne" followed in 1861, and achieved a remarkable success. Of this work over 140,0 0 copies have been issued, and it has been translated into most foreign and several Oriental languages.

Wednesday, March 2.

—Deacon Abraham writes from Oroomiah that he has much encouragement in his work, but has been sorely troubled by the arrival of two English clergymen (Ritualistic), who urge the people to call on the "Mother of God," and otherwise mar the simplicity of the Gospel.

—*Eastern Star:* Mr. Elliott who represents the Eurasian community is reported to have said that between the pure European and the pure Asiatic the Eurasian had to fall to the ground. We do not think that the Eurasians are so badly off as all that. Some of the best uncovenanted appointments are now held by Eurasians. Mr. Elliott himself holds two very lucrative appointments. Nearly all the Eurasians who have received a good education have succeeded in getting good appointments. If there is any section of the Native community that has any reason to complain, it is the Native Christian community; but they, thank God! have learnt to "suffer and be strong."

—*Indian Chr. Herald:* We are glad that a Memorial from the women of India to the Viceroy is in the course of circulation for the purpose of obtaining signatures, praying for introduction of a Bill extending to females under the age of sixteen or such other age as may after consideration of all the facts, seem proper, the protection given to their sisters and fellow-subjects in England and that in such law as may be introduced a provision may also be included conferring authority on Magistrates to deprive persons who may have charge of young females and who in any way aid or abet their seduction, of all further custody over them, and to vest such custody in any other guardian who may be selected for the purpose.

—We are favoured with the following: *Indian Railway Travellers' Guide* for March, published at the office of the *Bombay Gazette*. Price, 8 annas.

G. I. P. R. Co.'s *Monthly Guide*, for March. Price, one anna.

Thursday, March 3.

—The Sind-Pishin Railway is to be opened immediately.

—Mr. Frank White, late of the *Bombay Gazette* staff, sailed a few days ago in Lord Brassey's Str. *Sunbeam* as Secretary to his Lordship. After the *Sunbeam* left Jinjeera, he jumped overboard and was drowned, in spite of all efforts to save him. He suffered from insomnia and from attacks of nervous depression. The *Bombay Gazette* says: It seems incredible that such an act, committed without any known cause by a man in apparently robust health and in the highest spirits at his prospects, immediate and future, should be deliberate. Yet the desire to die was present in the unfortunate man's mind while he was chatting pleasantly at luncheon, and he carried out his intention without giving the slightest indication by word or look or gesture that he was tired of life, and that he had decided to end it all. In a coil of ropes on the deck of the *Sunbeam* was found a large packet of letters addressed to Lady Brassey. In a brief note he bade farewell to her Ladyship, and asked her to forgive him for making this return for all her kindness to him, and asked her to throw all his things overboard, stating that he was so ill that he could not bear it any longer, that he was almost mad. He signed himself, "yours most gratefully, Frank White." Inclosed was an open letter addressed to his brother Dr. White, of Bristol. This letter, which was brief and very calm, the hand showing no tremor, was written on the 25th February, and in it he says, "We are now only a few miles from Goa, where I nearly lost my life two years ago when I came down with Lord Ripon. I am now writing to say goodbye to you, for I do not think we shall ever meet again." Then having spoken of the great kindness shown to him on board the yacht, he complains that his head had been bad for some days, and that he was afraid he could not "continue." There were other letters speaking with the same composure of his approaching end. Probably his mind, overwrought by new and unexpected changes in the tenor of his life, was thrown off its balance when he found himself in the neighbourhood of the waters where an accident to the launch of the steamer *Clive* had nearly two years before placed his life in danger and evidently suggested the thought of death.

—The Str. *Tasmania*, with English Mails, left Aden for Bombay, Tuesday, 5 p. m.

—*Indian Spectator:* One of the most effective hits that we have noticed of recent years was that given by the *Kaiser-i-Hind*, last week, to charitable Hindu citizens. Some of these gentlemen, having raised a cry for mercy to criminals and to the sacred cow during the Jubilee holidays, were requested by the *Kaiser* in all charity to have mercy on their *ghernigâe*, that is "the cows at home," (widow sisters and daughters) before invoking mercy on others. The rebuke was well meant and, though administered in the quietest manner, must have made the object of it wince under it. The Hindus ought to be the most charitable race on earth, and their charity extends to the lowest creature crawling thereon. But custom has sadly perverted their instincts. In the most cherised relations of life they stick only to the form, regardless of the spirit. They are tenderly mindful of disabled horses, bullocks, dogs, monkeys, &c.,

and have regular institutions for their relief and maintenance. They will pay any reasonable price for captive birds or vermin which the *Vagri* may take to them to excite their feeling. But for the captives at home, disabled for life they have little mercy. In his heart of hearts the ignorant Hindu believes a widow to be a criminal whom it is a sin to succour or to countenance. And hence it is that though we have a *pinjrapole* in town for beasts and birds, there is no asylum for destitute Hindu widows.

Friday, March 4.

—Deaths last week, 405.

—*Times of India:* The course of Sterling Exchange during the past week has been steadily downwards. Both Bombay and Calcutta have alternately fallen, and the rates current yesterday morning showed a decline of fully a farthing on those obtainable last week. Want of business seems the one explanation offered for this weakness, yet there has not been quite stagnation in Cotton, our most valuable commodity. Whatever weakness in rates existed was fully confirmed by the result of Council biddings on Wednesday night. A little over a lakh in Bills was sold at 1s. 5$\frac{1}{32}$d. and 15 lakhs of telegraphic transfers were given at the same price.

—*Bombay Gazette:* The suit of Dadajee Bhikajee against Rukmabai, his wife, for institution or restitution of conjugal rights, which evoked much public criticism a year and a half ago, was called on for retrial before Mr. Justice Farran at the High Court yesterday. The case was originally heard before Mr. Justice Pinhey, who, on the 21st September 1885, passed judgment in favour of the defendant. The plaintiff appealed on the grounds that the lower Court erred in holding that he could not maintain the suit because the marriage between him and the defendant had not been consummated; that the Judge below ought to have held that the marriage was complete according to Hindu law; and that he erred in permitting his judgment to be influenced by considerations of social expediency rather than by the law applicable to the case. In appeal, which was heard a year ago, the Chief Justice and Mr. Justice Bayley reversed the decree of Mr. Justice Pinhey, ordering the suit to be further heard on the merits. At the retrial yesterday, Mr. Inverarity, for the defendant, without offering any evidence, urged that she never consented to the marriage, which was practically admitted, that she had never regarded the plaintiff as her husband, and that he was an unhealthy and poor man, who was quite unable to maintain the defendant in a decent position. The learned counsel contented himself with protesting against any decree which the Court, in accordance with the decision of the Appeal Court, would no doubt consider it proper to make, remarking that the defendant had determined not to live with the plaintiff as his wife, and that the only result would be that she would render herself liable to imprisonment for six months. She was prepared to bear the consequences. Mr. Justice Farran gave a decree for the plaintiff for restitution of conjugal rights, ordering that the defendant should within a month return to the house of her husband, and certify through her solicitors this fact to the Court.

—Another case of suicide from temporary insanity occurred in Jubbulpore on Sunday evening, a man of the Royal Artillery having shot himself. This is the third case which occurred in Jubbulpore during February.

—We understand that the Bhattia Temperance Mission, which recently prosecuted a crusade against intemperance in Guzerat, will shortly commence operations in Bombay amongst the mill-hands. Mr. Jadowjee Kessowjee, the native temperance advocate, will be assisted in this good work by several members of the Prarthana Samaj, and it is hoped that mill-owners and managers will do all in their power to forward the objects of the association. Mr. Lilladhur Shamjee, a wealthy mill-owner, provides all the expenses of the mission.

—The telegraph line will, it is hoped, be complected to Bhamo by the end of this month.

—*Times of India:* Yesterday afternoon the committee appointed by the Bombay Freight Brokers gave a dinner to the lepers of Bombay in the Dharramsala at Byculla. The arrangements were made by a committee, of which Mr. Rutanjee Mooljee is the president, and which consisted of Messrs Jevandas Mooljee, Rutanchal Ranmall, and Laladhas Haridas. They are to be congratulated upon the way in which they organised the treat, which judging from the expressions of those invited, was greatly appreciated. There were between two and three hundred lepers present of all ages, to whom sweetmeats of various kinds were freely distributed.

—*Bangalore Post:* A large number of pilgrims of the Jain sect from all parts of India have come to Bangalore to proceed to Sravana Balgola to offer their worship to the colossal statue of Gomatesvara on the summit of Chandrabetta. It is said that the worship of it takes place once in 12 years. This gigantic image is cut out of a solid rock and is 60 ft. high and is naked. It was erected by Channnda Raya, who, it is alleged, lived about B. C. 50 or 60.

—*Harvest Field:* Several of our brethren are taking furlough this year. Some of them have already started. The Rev. W. and Mrs. Burgess, and Miss Hay, who have done splendid work in the Hyderabad District, left Bombay by the mail steamer of the 18th February, and hope to visit the Holy Land *en route*. The Rev and Mrs. G. M. Cobban and family sailed in the *Clan Macintosh* on the 20th ult. Early this month the Rev. J. Cooling, B. A., and family, the Rev. G. W. Sawday and family, and the Rev. T. F. Nicholson and family will embark.

—The *Dayanodaya* has a notice of the death of Mr. Sudamji R. Powar, a Native Christian teacher, in the service of the American Marathi Mission at Rohya, in the Concan.

Selections.

AMONGST JEWS AND JEWESSES.

BY PEARL FISHER.

The Spitalfields disaster, when seventeen Jews and Jewesses were killed and many injured, may have brought home sharply to the minds of some that in London we have an immense Jewish population. Ere this occurred I had already arranged to give a sketch of one interesting branch of the work carried on by the Mildmay Mission to the Jews, being stirred chiefly thereto by the deep interest awakened in hearing and seeing Mr. Rabinowitz—a leader of men, evidently called and chosen by God for some wise and gracious purpose of mercy towards the house of Israel.

"Pray for the peace of Jerusalem—they shall prosper that love thee," were amongst the earliest lessons I learned at a mother's knee; hence I greatly rejoiced last Saturday afternoon to find myself in a Jewish meeting, in the Mission House, Wellclose Square. Welcomed by a Christian Israelite, I was introduced to the room, where I found a dozen Jews—subsequently the number swelled to about fifty—mostly Russian Jews.

"JESUS MUST BE THE MESSIAH."

Here is a conversation I had with one, only rendered slightly more intelligible in its English:—

"Have you been long in this country?"

"Only six or seven weeks," was the reply.

"What made you leave Russia—persecution?"

"Necessity; the Jews are oppressed; no one will employ us."

May I ask what brings you to this room?"

"To know if our Messiah has come. A Jew I knew in Russia told me, after I came to London, I had learned more here than ever he knew before. I thought Christians were idolaters, but they worship the God of Abraham here, and I have been thinking they know more about our Scriptures than we do ourselves."

"But have you found the Messiah?"

"From what I now see He must have come; and who but Jesus of Nazareth could be Ben David, the Messiah of Israel?"

"But," broke in another Jew, "Jesus died on a cross—a cursed death."

"Yes, but it is written that He was to be 'despised and rejected;' 'cut off,' 'wounded and bruised,' and 'with the wicked in His death.' Jesus must surely have been the Messiah, and we crucified Him, and God punished us."

Said another emphatically, "Jesus was the Messiah—no other."

Against this confession a young Jew protested volubly and excitedly, but *in German*, and therefore, to me, unintelligibly. I observed, however, those who had already spoken firmly maintained their ground.

Leaving them I passed into the ante-room, where Mr. Wilkinson, with two helpers was engaged in earnest prayer that God would touch the hearts of these sons of Abraham, that they might listen attentively and receptively to His own truth concerning His Son.

NOBLE AIMS.

In the course of a brief conversation, I learned that the objects of the Mildmay Mission to the Jews, founded eleven years ago, may be thus summarised: To teach Christians their responsibility towards the Lord's brethren after the flesh, and prove that Jews can be saved; to hasten the Lord's return by gathering out the Jewish portion of His Bride; to place before *rationalising* and *unbelieving Christians (so-called) fresh* evidence of the verities of our faith; and if the Lord will, to preach Christianity to every Jew in the United Kingdom, before their return to Palestine or the Lord's coming again.

To carry out these aims, many agencies are employed, as God inclines the hearts of His people to send funds, and some twenty-six agents and missionaries are constantly labouring in London and the provinces. Notwithstanding the prevailing depression of trade, it was laid on Mr. Wilkinson's heart to pray that God would show He was above circumstances by sending in 1886 a larger income than in former years, and this prayer, without asking aught of any man, has been abundantly answered. I felt I must note these facts; but now to the meeting.

A REMARKABLE MEETING.

After a Gospel hymn, in which a number of the Jews joined, prayer was presented "in the name of Jesus," Isa., liii. was read, first by Mr. Wilkinson, in Hebrew, then by Mr Halbmillion, in German, and lastly, by Mr. Clancy, in English.

A brief address followed in English, then a German address, to which one Jew, a mere boy, raised noisy objections, much to the disgust and disapproval of the audience, who, Jews though they were, wished to listen quietly. They had come to hear what could be said, and seemed not at all pleased that one of their number should interrupt.

Then followed a remarkable address or exposition by Mr. Wilkinson, awakening interest in my own mind by reason of the fact it was in these days precisely a re-enacting of a scene and discourse described in Acts xvii. 2, 3, 4, when "Paul, as his manner was, went in unto the Jews, and on the Sabbath day (and we were met on the Jewish Sabbath day) reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead, and that *this Jesus whom I preach unto you is*

Christ." No better or more concise summary of the address last Saturday could be given; it was indeed from their own Scriptures (Old Testament), and chiefly Isa. liii., proving that Christ must have suffered, and that *this Jesus* is the Christ, the Messiah.

And as in Thessalonica, "some believed," and "some believed not," so here. At the close, opportunity was given for questions, and some were asked of a pertinent and genuine character, others were merely frivolous objections.

FREE TO BELIEVE AND CONFESS.

"Now," said the speaker, "you have had your opportunity; let me remind you that not long ago you would not have dared to declare publicly you did not believe in Jesus. This is a free country and you may do so freely But remember, it is just as free for those who do believe in Jesus to confess Him. Will those Jews who believe in Jesus say so by rising. A moment's pause, for the dread of ridicule and persecution is great. Then one in the corner rose, followed by another and another until some twelve or thirteen of these children of Israel were on their feet, declaring thereby in the face of their brethren they accepted Jesus in Nazareth as the Messiah of God.

In a few very emphatic words Mr. Wilkinson pointed out to them that intellectual assent to the Messiahship of Jesus would save no man—that there must be personal trust in Him as the Saviour.

A JEWISH TESTIMONY.

This brought forth a delightful testimony from one who rose and asked permission to speak a few words.

"I am," he said, "a tailor at Norwood. When I heard of the sudden death of so many in Spitalfields, I felt I must come and see how it fared with my brethren in the East End. Such an end may be ours at any moment. Are you ready? For myself, I have to say that a few years ago I accepted Jesus not only as the Messiah, but the Lamb of God given for me. He is my Saviour, my Redeemer, my Guide, my Friend, day by day. Oh that my brethren only knew; that the darkness in part which has happened to Israel might be removed, that they might know what He is to those who trust Him."

With a brief prayer in German by Mr. David Baron this strangely interesting meeting concluded. In little groups, however all over the room, the Jews fell to discussing the questions raised, saying by tone and manner if not in words, "We have heard strange things to-day."

THE JEWESSES' MEETING.

Much more I had intended to write, but I must pass on to the Jewesses. Every Tuesday afternoon the Wellclose Square Mission House is filled by poor Jewesses, many of whom come at first trembling and in affright lest the very roof should fall on them for entering such a place. Last Tuesday I found one hundred and twenty in the room, and many had been refused admission as the place (ante-room and all) was absolutely full. From two to four they were sewing busily and holding a mothers' meeting. A few were fairly comfortable, but looking round it seemed to me many were absolutely the poorest and most wretchedly clad women I ever met. That I was not far wrong will be seen from the following extract from the Bible woman's journal for last week.

PAINFUL FACTS.

"Called on a Jewish mother, found her five children sitting on the floor, almost naked, no fire, no food. In the next house the poor Jewess was sitting in a cold room crying over her child; she had had no fire for two days, and was trembling lest the landlady should turn her out, as she could not pay the rent.

Five Jewesses (refugees) called at the Mission stating their children were naked and almost starving. Another day one came with her baby wrapped in a shawl—otherwise quite naked. On calling at the address she gave I found two families with nine children—all in the same deplorable condition. They had followed their husbands from Russia to England, but found to their dismay they had already gone to America. They wailed, "we don't know where to go or what to do."

In a court in the Minories I found a poor Jewess in a miserable little room, not fit to live in. The poor children were standing round each with a cup of warm water. The mother had warmed the water in the next room, having no fire, and the children had not a bit of bread to eat with the water. I sent out for bread and a little tea and sugar, when they wanted to kiss my hand to show their gratitude. The woman said, referring to the mother's meeting, "I was very much cheered by the prayers. I never heard the like before. I felt myself so blind, so deaf, so dumb to the Word of God. I was thinking all night long."

In the next house the poor woman was lying with her children on the floor, without food or fire. "I know," she said, "God has sent you to-day; we had no fire and very little to eat for two days. The children were asking me where we get bread from, and I told them God would help us, and so He has. Last night I saw the difference between the Christians and the Jews. I say, God bless the Christians."

In all such cases of extreme destitution the Mission helps as enabled, with clothing, coals, and a little money. The distress at present existing amongst Jews in the East End is appalling. There are so many arriving from Russia and other parts and no work for them. In showing them kindness Christians are doing much to win a hearing for the Gospel, against which their hearts have been steeled by centuries of wrong.

A SPIRIT OF ENQUIRY.

The Gospel is winning its way. Never was there such a spirit of inquiry. The movement led by Mr. Rabinowitz, the persecutions in Russia, and many other things are being used by God to open the hearts of His ancient people. Here are a few of their sayings:—

"Jesus alone is the greatest wonder of the world. How could He, *as a Jew*, find entrance into the hearts of Gentiles, and win them over to the God of the Jews?"

"In my heart I am a Christian, but I cannot live as such. I have no place for reading the New Testament, except at Wellclose Square. I have no place where to lay my head, except in Jewish lodging-houses, and there I cannot live as I should like."

"I cannot say that I am believing in Jesus as a Christian does, but I do not believe Him to have been what the Jews generally say He was. I believe He was a great Master."

"Comparing the Old Testament with the New, one cannot help believing that Jesus was the son of David, who was to bring new light into the world."

"I read now the New Testament, and must confess that I think it will be very difficult for any Jews to prove that Jesus was not the Messiah."

"We must believe that Jesus was our Messiah, or there was none to come. The Bible seems to speak plainly of him."

"I have no rest by day nor night, and I am getting more and more convinced that Jesus is *the Rest.*"

"I believe that Jesus was the Redeemer of the world, and the Messiah of the Jews; and the time will come when our people will pride themselves in Christ"

CHEERING TOKENS.

Admissions like these indicate a widespread and hopeful spirit of inquiry. Missions to Jews are being blessed by God in no small measure, and it is well that His people should be ready to follow His leading. Many will have heard with thankfulness that the Mildmay Missions has commenced the work of distributing amongst the Jews on the Continent one hundred thousand Hebrew New Testaments (Salkinson's). Full details of this and the other work of the Mildmay Mission to the Jews, may be had of the director, Rev. John Wilkinson, 79, Mildmay Road, N.

TELEGRAPHIC NEWS.

Vienna, February 24th: The Austrian Reichsrath has unanimously voted a supplementary credit for military preparations.

Constantinople, 24th: The Porte is sending Riza Pacha as Special Commissioner to Sophia, accompanied by two of the Bulgarian Delegates, the object being to bring about an understanding between the different parties and to choose a prince.

London, 25th: The capital required for the Bengal-Nagpor Railway has been covered four times over.—In the trial of Mr. Dillon and five others, for conspiracy to prevent payment of rent, the jury have been unable to agree.—Prince Alexander, who is at Darmstadt, is suffering from small-pox, and not typhoid fever, as was stated, and is in a critical condition.—The alliance between Germany, Austria and Italy has been renewed.

Zanzibar, 25th: Mr. Stanley, having definitely decided the Congo route for his expedition for the relief of Emin Bey, the party, accompanied by the Chief, sailed to-day in one of the vessels of the Castle Packet Company to the mouth of the River Congo.

Berlin, 26th: The Czar will not attend the birthday of the Emperor William on the 22nd March, because the Emperor Francis Joseph will not attend it. The Grand Duke Michael and the Archduke Rudolph will respectively represent their Imperial Majesties the Czar and the Emperor Francis Joseph at the ceremonial.

London, 27th: Sir J. E. Gorst, replying to a question in the Commons, said Government had no intention of departing from their policy of constructing Railways in India either by Government or by Companies under a guarantee. Any proposal, however, to dispense with the guarantee would be favourably received. Sir J. Gorst added that Government had no intention at present of inviting offers for the construction of additional railways under guarantee.

Vienna, 27th: The Austrain War Minister demands of the Delegations a military credit of fifty-three millions of florins.

Constantinople, 27th: M. Grecoff, the Bulgarian delegate, has started for Sophia, but Riza Pacha, the Special Turkish Commissioner, has suddenly deferred his departure. It is believed here that this is owing to Russian influence that has been brought to bear.

London, 28th: A number of Socialists attended the afternoon service at St. Paul's Cathedral yesterday afternoon and behaved in a noisy manner, but dispersed quietly.

Berlin, 28th. The Choral Societies in Alsace have been dissolved, the Gorman Government suspecting them of having French connection.

Constantinople, 28th: Riza Pacha, the special Turkish Commissioner, has started for Sophia.

Rome, 28th: There is a complete Ministerial deadlock here, all the leading statesmen having declined to undertake the task of forming a new Cabinet. — Cardinal Jacobini, the late Pontifical Secretary of State, is dead.

London, March 1st: In the House of Commons last night Mr. W. H. Smith, in reply to a question, said that her Majesty the Queen will attend the Jubilee service to be held in Westminster Abbey on the 21st June, which day will be observed as a general holiday throughout the country.—Sir Michael Hicks-Beach, Chief Secretary for Ireland, replying to a question, said that the letter of Archbishop Croke advising the Irish people to pay no taxes was engaging the attention of the Government.—A large increase is being made in the number of Chinese troops in Turkestan with the approval of the British Government.

Sophia, 1st: The garrison of Silistria has revolted against the Bulgarian Regency.—The number of the garrison who have joined the revolt at Silistria amounts to several thousand. It is greatly feared that the revolt will extend to Widdin.—Troops from Varna and Shumla

have been despatched to Silistria to restore order.—All the towns along the Danube have been declared in a state of siege.

Rome, 1st: The Italian Gouernment are despatching another battalion of troops to Massowah, making a total of 2,500 men despatched since the disaster there.

Zanzibar, 2nd: Profiting by the absence of the Portuguese forces at Tungi, a general rising of the native has taken place in the Mozambique territory. The trading stations and houses of British subjects have been destroyed, and the town of Mozambique is now threatened by the iusurgents.—The British Consul at Mozambique has summoned H. M.S. Turquoise to render assistance.

Washington, 2nd: The United States Congress have passed the Retaliatory Fisheries Bill.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints ; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating ? Is there a dull, heavy feeling attended by drowsiness ? Have the eyes a yellow tinge ? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste ? In the tongue coated ? Is there pain in the sides and back ? Is there a fullness about the right side as if the liver were enlarging ? Is there costiveness ? Is there vertigo or dizziness when rising suddenly from an horizontal position ? Are the secretions from the kidneys highly coloured, with a deposit after standing ? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach ? Is there frequent palpitation of the heart ? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

"East-street Mills, Cambridge-heath,
"London, E. C., July 24th, 1882.

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Being weary of trying so many drugs, I condemned it before trial, thinking it could not possibly do me any good, but ultimately determined to take the Syrup. After doing so for a short time it worked such a change in me that I continued taking it for nearly two months, and I then felt thoroughly cured; for I have discontinued its use for five weeks, and feel in the best of health, and can partake any kind of food with ease and comfort. I am therefore thankful to you that, through the instrumentality of your valuable medicine, I am restored to the state of health I now enjoy.—Yours truly,

"To Mr. A J White" "W S FORSTER.

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Per P. and O. Str. *Kaiser-i-Hind*, 4 :

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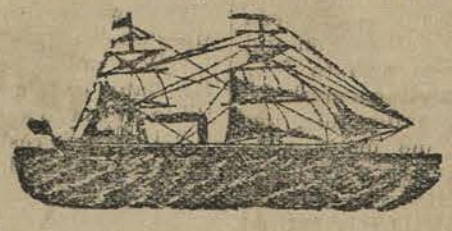

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